

Ye jhooti hadees hy :

“....Jis Saal kaafi zalzale aayenge aur 15 Ramazaan ko juma hoga us saal 15 Ramazaan ko ek cheekh sunai degi.....”

Aaaye is Jhooti Riwayat ka tahqeeqi jayezah lete hyn aur ise Muhaddiseen ki adalat me le chalte hyn....

1. Is riwayat ko Imam Suyuti ne Mauzu (yani Mangarhat) qaraar diya hy, isiliye unho ne is riwayat ko apni kitab

[Al Laaliul Masnooah Fil Ahaadisil Mauzooah, Kitabul Fitan, jild-2, page-322] me zikr kiya hy. Is kitab me unho ne Nabi Sallallahu alaihi wasallam k naam se garhi gyi jhooti hadeeson ko jama kr k logon ko ye btaya hy k in jhooti hadeeson se hoshyaar rheyn.

2. Isi trah ki ek riwayat ko Imam Ibnul Jauzi ne Mauzu yani garhi huyi shumar krte huye kaha k ye riwayat Sahih nhi hy

[Al Mauzuaat, Kitabul Malahim wal Fitan, jild-3, page-192]

3. Imam A'qeeli kehte hyn k is trah ki hadees ki koi buniyaad nhi moujood hy na kisi Siqah (muatbar) raawi ki hadees me aur na kisi muatbar sanad se aayi huyi hadees me.

[Az Zuafaa Al Kabeer, jild-3, page-52]

>> Pta ye chala k Muhaddiseen ne aaj se kayee 100 saal pehle hi is jhooti hadees ko mangarhat qaraar de kr radd kr diya hy aur kisi bhi Muhaddis (jo hadees k maidan me maharat rakhta hy) isko sahih nhi kaha hy.

>> Jo riwayat Brailwi hazaraat peysh kr rhe hyn uski puri sanad Nuaim bin Hammad ki Kitab “Kitabul Fitan” me hy aur Ash-Shaashi Ki Kitab “Al Musnad” me hy.

Is riwayat ki sanad me bahut saari kharabiyan hyn jis wajah se ise Muhaddiseen ne jhooti riwayat maana hy.

Hum yahan per is riwayat me moujood 5 bari bari kharabiyon ya kamzoriyon ka zikr kr rhe hyn jiske wajah se Muhaddiseen ne ise jhooti aur mangarhat riwayat qaraar diya hy:

[1] Sbse pehli kharabi ye hy k iski Sanad me ek raawi “Abu Umar Assaffar Hammad bin Waqid” hy jisko kayi muhaddiseen ne Zaeef qarar diya hy.

- (a) Yahya bin Maeen ne Zaeef kaha. [Taarikh Yahya bin Maeen, jild-4, page-122]
- (b) Imam Bukhari ne Munkarul Hadees kaha yani unho ne bhi is raawi ko sakht zaeef qaraar diya. [At Taarikhul Kabeer, jild-3, page-28]
- (c) Imam Ibn Abi Haatim Arrazi ne bhi naqal kiya k ye raawi Muhaddiseen k nazdeeq Zaeef hy. [Al Jarhu wat Tadeel, jild-3, page-150]
- (d) Imam ibn e Adi ne naqal kiya k ye raawi bahut zyada galtiyaan krta hy aur bahut zyada ise waham hota hy, ye

raawi is layeq nhi k is se riwayat li jaye. [Al Kaamil fi Zuafaa ir Rijaal, jild-3, page-27]

(e) Imam Ibnul Jouzi ne bhi is raawi ko zaef shumar kiya hy.

[Az Zuafaa wal Matrookoon, jild-1, page-235]

(f) Hafiz Ibn e Hajar Al Asqalani ne bhi Zaef qaraar diya hy. [Taqreeb At Tahzeeb, jild-1, page-179; Lisan ul Mizaan, jild-7, page-86]

(g) Hafiz Zahbi ne bhi naqal kiya k ye Zaef hy. [Mizanul Aetedaal, jild-4, page-555]

[2] **Dusri bari kharabi** ye hy k iski Sanad me ek aur Zaef raawi hy “Abdullah bin Lahiah” . Kuch Muhaddiseen iske barey me ye kehte hyn k Abdullah bin Lahiah se sirf 3 logon (Abdullah bin Mubarak, Abdullah bin wahb, Abdullah bin yazeed) ka hadees sunna sahih maana jayega baaqi logon ki usse suni huyi riwayat zaef samjhi jayegi , lihaza ye riwayat jis per hum behas kr rhe hyn Zaef qaraar di jayegi kyun k ye in 3 logon k alawa kisi aur ne suni hy. Aur dusre Muhaddiseen to uski koi bhi riwayat lene se mnaa krte hyn aur usey bilkul hi zaef qarar dete hyn. Tafseel is trah hy:

(a) Imam Ibn e Hibban kehte hyn k “Abdullah bin Lahiah” ki wafat se 4 saal pehle uske paas jo kitabeyn thi jisme wo hadeeseyn likh liya krta tha, wo kitabeyn jal gyen. Kitabon k jalne se pehle jo hadeeseyn usne byan ki wo sahih maani jayengi baaqi hadeeseyn Zaef samjhi jayengi. Kitabon k jalne se pehle us se sirf 3 logon ka sunna sahih saabit hy aur wo 3 Abdullah (Abdullah bin Mubarak, Abdullah bin wahb, Abdullah bin yazeed) hyn.

[Kitab Al Majruheen, jild-2, page-11]

Isi trah ki baat kuch dusre muhaddiseen ne bhi naqal ki hy.

Jaise:

Ibn e Abi Hatim Arrazi ne [Al Jarh Wat Ta'deel, jild-5, page-147]

Imam Daarqutni ne [Az Zuafaa wal Matrukoon, jild-2, page-160]

Hafiz Ibn e Hajar ne [Taqreeb At Tahzeeb, jild-1, page-319]

(b) Imam Bukhari kehte hyn k Imam Yahya bin Saeed Al Qattan is raawi ko kuch bhi nhi samajhte the (yani hadees k mamle me uska koi aetbaar nhi krte the).

[At Tareekh Al Kabeer, jild-5, page-182]

(c) Imam Nasai ne usko Zaeef qaraar diya.

[Az Zuafaa wal Matrukoon, jild-1, page-64]

(d) Ibn e Abi Hatim Ar Raazi naqal krte hyn k Imam Ahmed bin Hanbal aur Imam Yahya bin Maeen ne bhi is raawi yani Ibn e Lahiyah ko Zaeef qaraar diya.

[Al Jarh wat Ta'deel, jild-5, page-147]

(e) Hafiz Zahbi likhte hyn k Yahya bin Maeen kehte hyn k Ibn e Lahiyah Zaeef tha uski kitabeyn jalne se pehle bhi aur kitabeyn jalne k baad bhi.

Aur Yahya bin Saeed Al Qattan kehte hyn k agar tum Ibn e Lahiyah se milo to hadees ka ek harf bhi usse na lo .

[Mizaanul Aetadaal, jild-2, page-475]

[3] **Teesri bari kharabi** ye hy k is sanad me ek raawi “Abdul Wahhab bin Hussain” hy jis k barey me Muhaddiseen ne kaha k pta nhi ye koun hy.

(a) Hafiz Ibn e Hajar Al Asqalani aur Imam Haakim ne is raawi ko Maj’hool (yani Namaloom) kaha hy aur Hafiz Zahbi ne to iski ek riwayat ko mangarhat qaraar diya hy.

[Lisaan ul Mizaan, jild-4, page-87]

[4] **4th kharabi** ye hy k sanad me ek raawi hyn “Muhammad bin Saabit Al Bunani” jin ko kayee Muhaddiseen ne Zaeef kaha hy.

(a) Imam Ibn e Abi Hatim Arrazi naqal krte hyn k Imam Yahya bin Maeen kehte hyn k Ye (raawi) kuch bhi nhi hy (yaani hadees k mamle me iska koi aetbaar nhi). Aur ek Muhaddis Affan kehte hyn k ye Zaeef Raawi hy. Iski hadeeson ko daleel nhi bna skte.

[Al Jarh wat Ta’deel, jild-7, page-217]

(b) Imam Bukhari is raawi k bare me kehte hyn “Fihi Nazar” (yani is raawi me garbar hy yani ye raawi Imam bukhari k nazdeek bharose k laeq nhi).

Imam Nasai ne kaha k ye Raawi Zaeef hy.

[Al Kaamil, jild-7, page-313]

(c) Imam Ibn e Shaaheen kehte hyn k ye raawi kamzor hy.

[Taareekh Asmaauz Zuafaa wal Kazzabeen, jild-1, page-167]

(d) Hafiz Zahbi ne bhi naqal kiya hy k ye Zaeef Raawi hy.

[Al Mughni fiz Zuafaa, jild-2, page-561]

(e) Hafiz Ibn e Hajar Al Asqalani bhi naqal krte hyn k ye Zaeef hy.

[Tahzeeb At Tahzeeb, jild-9, page-83]

[5] Paanchwi bari kharabi ye hy k iski sanad me ek raawi hy jiska pura naam “Al Haris Al Hamdani Al Aa’war” hy jinhe Muhaddieen ne Zaeef kaha hy aur kuch ne to Kazzab (Jhoota) bhi kaha hy.

Hafiz Ibn e Hajar apni Kitab Tahzeeb At Tahzeeb me likhte hyn:

(a) Imam Muslim Imam Sha’bi k hawale se kehte hyn k Sha’bi ne kaha k Haris ne mujh se hadees byan ki aur wo jhoota tha.

(b) Aur Imam Abu Zur’ah ne kaha k uski hadees se daleel pakarna sahih nhi.

(c) Imam Ibn e Abi Hatim Arrazi ne kaha k ye raawi yani Al-Haris hadees me kamzor hy aur ye un raawiyon me se nhi hy jinki hadeeson se daleel li ja ske.

(d) Imam Ali bin Madeeni ne kaha k ye Kazzab (jhota) hy.

(e) Imam Daarqutni ne kaha Al Haris Zaeef hy.

(f) Imam Ibn e Hibban ne kaha k Al-Haris sakht qism k shia the aur Hadees k mamle me wahiyaat the.

[Tahzeeb At Tahzeeb, jild-2, page-145,146,147]

Khulasa ye hy k humeyn jhooti aur garhi huyi hadeeson ko nhi blkey Sahih hadeeson ko manna chahiye jinhe Muhaddiseen ne Sahih qaraar diya hy.

>> Allah k Rasool Sallallahu alaihi wasallam ne farmaya k “Jisne mere hawale se koi aisi hadees byan ki jiske barey me

use maloom hy k ye jhooti baat hy (yani use maloom hy k ye garhi huyi hadees hy) to wo do jhooton me se ek jhoota hy”

[Sahih Muslim: Muqaddimah, Sunan Ibn e Majah: 39]

Is hadees ka matlab ye hy k Pehla jhoota to jhooti hadees garhne wala hy, saath me wo aadmi bhi (dusra) jhoota hy jo jhooti hadees ko logon me phailata hy aur logon ko Rasool Sallallahu alaihi wasallam k naam se jhooti baat byan kr k gumraah krta hy.

>> Nabi Sallallahu alaihi wasallam k naam se jhooti baat byan krne ki Szaa Jahannam hy. Daleel ye Sahih Bukhari ki hadees hy:

Allah k Nabi Sallallahu alaihi wasallam ne frmaya k “ Jisne mere hawale se koi aisi baat kahi jo maine nhi kahi hy to wo apna thikana Jahannam me bna le.

[Sahih Al Bukhari, Kitabul ilm , hadees no. 109]

ALLAH HUM SB KO QUR’AAN AUR SAHIH AHADEES PER A’MAL KRNE KI AUR JHOOTI RIWAYATON SE BACHNE KI TAUFEEQ DE..
AAMEEN..YA RABB AL A’ALAMEEN....